no. 12

JERICHO'S Downfal;

IN A

SERMON

Preached upon *Jan.* 31. 168⅞

Being a day of Publick Thanksgiving to God for our Deliverance

FROM

Popery and Arbitrary Power.

By *Samuel Peck* Minister of *Popler.*

LONDON,

Printed for *Tho. Parkhurst* at the *Bible* and *Three Crowns* at the lower end of *Cheapside* near *Mercers Chapel.* 1689.

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Joſhua 6. 26.

Curſed be the man before the Lord, that riſeth up and buildeth this City Jericho.

THE Notion of Doctrine of a Purgatory in the other life, hath been long ſince exploded as an idle Dream or Fiction, by a great part of the Chriſtian world. But that a double Purgatory attends the Church and People of God, in this Life, all ſound Chriſtians firmly believe; the one of *Water*, the other of *Fire*. The former that great Apoſtle St *Paul* ſtiles the *waſhing of Re-generation*; the other St. *Peter* calls the *Fiery Tryal*. And no ſooner almoſt are they Tit. 3. 5. 1 Pet. 4. 12.

passed through the one, the Water of Baptism, but mistakenly they are plunged into the other, the Fire of Affliction; and both are needful. That they may be cleansed and made like to Christ in Purity and Holiness, the *Laver of Regeneration*, or washing of the New Birth is necessary: And that they may be made *conformable to Christ in suffering*, the Fiery Tryal is necessary also. It may seem strange indeed, that Afflictions and Troubles should await Heavens darling, Gods beloved, the Spouse or Church of Christ; yet 'tis so *predestinated*, 'tis so *appointed*, saith St. *Paul*, for their purification, not their destruction; no, Christ hath said, *The Gates of Hell shall not prevail against his Church* to destroy it. Tho' God may suffer his People, as the Prophet, *Isa.* speaks, *to pass through the Fire, and through the Water*, to Try, Purge, Refine and Prove them; yet is he so far from intending their destruction, that he hath breathed forth many terrible threatnings against, yea entails an heavy curse upon those that seek or endeavour his Churches Extirpation and Ruine, by upholding and maintaining the professed

Isa. 27. 9.
Heb. 12. 10.
Rom. 8. 29.
1 Thes. 3. 3.
Isa. 43. 2.

profeſſed and Implacable Enemies thereof, ſaying,---*Curſed be the man before the Lord, that riſeth up and buildeth this City* Jericho. Whereupon *Joſhua* here *adjures* or chargeth them that they put not their helping hand to this work, for whoever ſhall do it, *is curſed before the Lord: And* Joſhua *adjured them at that time, ſaying, Curſed be the man before the Lord, that buildeth this City* Jericho.

In this Chapter you have the Story of the Overthrow and Conqueſt of that once famous City *Jericho*, with the reaſon of it. It ſeems, it ſtood in the way to hinder Gods People in their paſſage to *Canaan*, the Land of promiſe, and therefore down it muſt, it muſt be removed; God will clear a way for his people to what he had promiſed, though he be at the expence of a Miracle to do it; as you find he was here. For *Joſhua* by Gods Direction and Commiſſion *compaſſeth the Walls of the City ſeven days together*, and at laſt (not by Storm and Battery but) by the blaſt of Rams-horns, and the Shout of the People, the Walls fall flat to the ground; (*this was to ſhew the Iſraelites that the Conqueſt*

queſt was not owing to their power, but to Gods mercy, and what great things God can do for a people by ſmall means, when he pleaſeth.) Well, the Walls being down, *Joſhua* and the People enter, and deſtroy all that was therein (*Rahab* and her Family only excepted) ſparing neither man nor Beaſt, Young nor Old, but cut off all with the Edge of the Sword, and then burn the City, as you read in the former part of the Chapter. Now this being done (*to ſhew what the Enemies of Gods People muſt expect*) *Joſhua* doth, in the name of God, impoſe a curſe upon him that ſhould go about to build this City again, *ſaying, Curſed be the man before the Lord, that riſeth up and buildeth this City* Jericho.

The Text then, you ſee, contains a curſe breathed forth againſt the Enemies of Gods Church, wherein you have theſe particulars.

1. The denuntiation of the Curſe [*Curſed be the man.*

2. The Reality and certainty of the curſe expreſſed in theſe words [*Before the Lord.*

3. The

3. The Subject of the curſe or the perſon curſed [*The man that ſhall riſe up to build the City* Jericho.

1. The Denuntiation of the curſe [*Curſed be the man.* We read in Scripture of many curſes denounced both by God and Man: It was an heavy curſe God denounced againſt *Adam, Eve* and the Serpent, for their ſin: Gen. 3. Our Saviour often poured out Woes and Curſes againſt the Scribes and Phariſees, for Mat. 23. their hypocriſy: *Moſes* denounceth many curſes againſt the tranſgreſſors of the Law: Deut. 28. *Jacob* curſed the wrath of *Simeon* and *Levi*, *Curſed be their wrath; for it was Cruel.* And Gen. 49. theſe curſes were often uſed by *Abraham* and the Prophets. What a Roll of curſes have you in *Pſal.* 109. Denounced by the Prophet *David* againſt the Enemies of Gods Church? And ſuch is this of *Joſhua* in my Text, *Curſed be the man that ſhall build this City.*

Qu. But the queſtion is, *Whether* Joſhua *did well to curſe any in this manner, ſince the command is* (*given by our Saviour*) Bleſs, and curſe not? *Anſ.*

Anſ. Yes, No doubt but *Joſhua* might lawfully do it; becauſe in this he was a Prophet; God had revealed to *Joſhua* thus much, *that the man ſhould be accurſed, that ſhould build the City* Jericho, ſo that he ſpoke this by the Spirit of Prophecy, foreknowing the mind of God in this matter. This plainly appears by what you read, 1 *King* 16. *laſt*, *In his days* (that is in the days of *Ahab*) *did* Hiel *the* Beth-elite *build* Jericho; *he laid the foundation thereof in* Abiram *his firſt-born, and ſet up the Gates thereof in his youngeſt Son* Segub (that is in the death of theſe Sons) *according to the word of the Lord, which he ſpoke by* Joſhua *the Son of* Nun, that is in this place, *curſed be the man before the Lord, that riſeth up and buildeth this City* Jericho, *he ſhall lay the foundation thereof in his firſt-born, and in his youngeſt Son ſhall he ſet up the Gates of it.* So then *Joſhua* ſpoke no more, than what God had revealed to him, and which he knew would moſt certainly come to paſs; he did it by the direction and inſpiration of the Holy Ghoſt; for this reaſon *Joſhua* might lawfully denounce this

curſe

curſe.---Yet we muſt not hereupon think it lawful for us to curſe our Enemies; No, our Rule is, *Bleſs, and curſe not: Bleſs thoſe that curſe you, and pray for them that deſpitefully uſe you and perſecute you*, ſaith our Saviour. It may be a wretched *Goliah*, an uncircumciſed Philiſtine may accuſtom his mouth to curſes, but ſuch Gall and Poyſon becomes not the mouths of Gods People. Beſides, he that curſeth another, doth in truth curſe himſelf. Obſerve that of *David*, *Pſal.* 109. 17, 18. *As he loved curſing, ſo let it come unto him, let it come into his Bowels like water, and like Oyl into his Bones.* As the Bird taking her flight from her Neſt, fetcheth a Circuit, and then returns thither again, ſo Curſes come in where they went out, and at laſt return upon our own heads, as Duſt caſt in the Air againſt the Wind. This therefore is not the uſe we are to make of ſuch Examples as this in my Text. But where we meet with Curſes in the Writings of the Prophets and holy men of God, who had the Spirit of Prophecy, we are to apply them to the

Enemies of Gods Church, who ſeek the Ruine of the true Religion, and profeſs an open enmity to the Goſpel and Faith of Chriſt. We may ever with ſafety take Gods part, our Saviours ſide, and curſe all thoſe that are Enemies to him, ſaying, with Deborah *and* Barak; *So let all* [*thine*] *Enemies periſh, O Lord:* But for our Enemies that have done us any perſonal or private wrong, to curſe them is (as I ſaid before) unwarrantable, uncharitable and ungodly. —— So much of the firſt particular, the denunciation of the curſe, *Curſed be the man.*

Judg. 5. 31.

2. The next is the reality and certainty of the curſe, contained in theſe words, [*before the Lord*] *curſed be the man before the Lord.* Which words are not added in vain, therefore not to be paſſed by without ſome notice. The meaning is, let him be, or he is curſed indeed: for what is done before the Lord, is truly and ſolemnly done: And therefore the ſenſe is this, That man that ſhall build

this

this City *Jericho* is curſed of God, the Lord Ratifies and Confirms the curſe, and it ſhall certainly light upon him. There are many curſes, which in this ſenſe are not *before the Lord*: Such are the Popes Bulls and Excommunications againſt Kings and Princes, and all Hereticks, that refuſe Subjection to the Papal Power, Obedience to the See of *Rome*: But the perſons thus curſed with Bell, Book and Candle, are not curſed *before the Lord*, the Lord hath not Ratified and Confirmed the curſe; nay, a curſe unjuſtly denounced and by one, who hath no power to denounce it, is not a curſe, but a bleſſing; As the Prophet ſpeaks of *Balaam*'s curſing *Iſrael*, *Neh.* 13. 2. *The Lord turned the curſe into a bleſſing*; So where *Rome* curſeth the Lord ſhall bleſs. Therefore we need no more to fear or care for the Popes Curſes than a man in Armor needs to fear an headleſs Arrow, or a Childs Pot-gun, for an unjuſt or an undeſerved curſe hurts not. But when a man is curſed by a qualified perſon, commiſſionated of God, and that for a juſt

cauſe, this is dreadful indeed; for ſuch a one may be ſaid (as in the Text) to *be curſed before the Lord*. And this leads us to conſider the third particular, *viz.*

3. The Subject of this curſe, or the perſon curſed [*The man that ſhall riſe up and build this City* Jericho.

Qu. *And why is there a Curſe denounced againſt him that ſhall build this City, or why would not* Joſhua *have* Jericho *built again?*

Anſ. For theſe Reaſons.

1. In obedience to Gods command, who had revealed unto *Joſhua*, that he would curſe the man that built it, and therefore he denounced him accurſed; beſides, you read, *Deut.* 13. 15, 16. That when any City was deſtroyed for its Idolatry and other ſins committed in it, God Commands *it ſhould be an heap for ever, and not be built again*; therefore in Obedience

to

to Gods Command (which *Joſhua* could not be ignorant of) he would have *Jericho* as a ruinous heap for ever, and curſeth the man that ſhould raiſe it out of its Ruines, out of its Aſhes, in which he had laid it by Gods Commiſſion.

2. That it might be a remembrance both of Gods Mercy and Juſtice. In mercy to the *Iſraelites* God takes this City by a Miracle; Now that this miraculous work of God might never be forgotten, *Joſhua* would have it remain deſolate; that ſo when People in after ages, beholding the Ruines of it, ſhould enquire the cauſe of its deſtruction, and the reaſon why it ſo remained, this might give occaſion to ſpeak of the mercy of God towards his people. ------ And alſo of his Juſtice againſt the Idolatrous Inhabitants of that City whoſe ſins and abominations had rendred them ripe for Vengeance.

3. *Joſhua* would (or God rather would) have

have it remain a ruinous heap, for terror to the reſt of the Inhabitants of the Land. As great Conquerors uſually ſet up ſome terrible monuments and ſignal examples of Juſtice to terrifie others; ſo this being one of the firſt or chief Cities after their paſſage over *Jordan*, God, to ſtrike terror into others, will have it deſtroyed, with the ſentence of a curſe upon any that ſhould build it again for ever. By which we may take notice what a curſe ſin brings upon moſt famous Cities and Places. *Jericho* was a goodly place, a City, of Palm-trees, a fenced City, whoſe Walls reached up to Heaven; yet being a ſinful, an Idolatrous City, what a woful curſe fell upon it, to be utterly deſtroyed and demoliſhed, and never to be built again. We have the like inſtances in *Sodom*, *Gomorrah* and the adjacent Cities, upon which the fire of Gods wrath broke forth and conſumed them in a miraculous manner.

Thus you have heard the words run o-

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ver in a literal ſenſe: Now be pleaſed to hear them in the Myſtical, and then you will ſee how well they ſuit the preſent occaſion.

1. Firſt then, by way of Analogy and Proportion, there be many that venture upon this curſe by endeavouring to build up *Jericho*. Popery is a Spiritual or Myſtical *Jericho*; and how many are there, that in this ſenſe, have put to their hearts, heads and hands to build *Jericho*? Whereby they ſtop or hinder the Church and People of God from entring into the heavenly *Canaan*, as antient *Jericho* did the People of *Iſrael* from entring into the earthly. What Strange and Crafty Means, what Subtil and Wicked Methods have they uſed and ſtill do uſe to raiſe up this building? As by ſhutting out the Light of Gods Truth in thoſe places, where Popery prevails, and is eſtabliſhed. By falſifying and corrupting antient Authors, that there might be none to witneſs againſt them. By labouring to make diviſions

diviſions between Kings and their Subjects, where their Religion hath not obtained, that they may bring it in, and have it uppermoſt. By barbarous Homicides and ſecret Murders, to remove thoſe out of the way, that are oppoſers of their deſigns, and by endeavouring to root thoſe out of all places in Church and State, that would not promiſe and engage to promote the work. It was *Julians* Policy to provide that no Chriſtian ſhould be a General, a Captain, or bear any Office in his Armies. And were not the Jeſuits and Papiſts Promoting and practiſing the ſame Policy amongſt us; when men of Worth and Honour, both in Church and State, were diſplaced, only becauſe they would not ſubſcribe, or ſet to their hands for the building up of *Jericho* again in this Kingdom? And thoſe men advanced to places of greateſt truſt and profit, as well as honour, that were for it, and would any ways contribute to it? There is no end of their Intrigues, Plots and Devices to build up *Jericho* again. Three moſt

moſt publick and notorious attempts (beſides ſmaller eſſays) have they made this way, ſince the fall of their *Jericho* in this Kingdom; or ſince our firſt Reformation; In all which they have been baſled and defeated, through the mercy and goodneſs of our God, for which we this day praiſe his name.

1. The firſt was by a Spaniſh *Armado*, ſtiled the invincible *Armado*, when they came to rebuild their Romiſh *Jericho*, furniſhed with all Inſtruments of Cruelty, and hearts full of confidence that the work would be done, that they ſhould *cut us off from being a Nation, and that the name* of Proteſtant, of Heretick *ſhould be had no more in remembrance.* They were ſo big with hopes, as to ſay with *Moab*, (before the fight) *Up* Moab *to the ſpoil*; up *Rome*, to the ſpoil, for the Victory ſhall be ours; but God, in mercy to us, Croſſed, Curſed that deſign and wonderfully diſappointed that hopeful enterprize. 2 King. 3. 21, 22, 23.

2. Their next was the Powder-Plot, deſigned to cut off the King, the Prince and Royal Family, with all the Noble Peers and Commons (the Flower and Glory of our *Engliſh* Nation) aſſembled in Parliament. Theſe blown up, they doubted not but their Popiſh *Jericho* would be built up. Wherefore, as while *Nehemiah* and his men were at work to make up the Walls of *Jeruſalem*, the adverſaries came upon them to temper the Mortar with their blood, *for they ſaid, they ſhall not ſee nor know, till we come upon them, and ſlay them, and cauſe their work to ceaſe*: And as *Pilate* came upon the *Galileans*, when they were ſacrificing, *and mingled their Blood with their Sacrifices*; So when both houſes of Parliament were met to make Laws againſt the rebuilding of Popiſh *Jericho* and for ſettling the true Religion, then did theſe Plotters of *Rome* contrive to blow up thoſe Law-makers, reſolving they ſhould write no Laws but in their own Blood. And what a *Veſuvius* had thoſe houſes been

Neh. 4. 11.

Luke 13. 1, 2.

been had the Plot taken, had the blow been given? What an *Aceldama*, what a *Golgotha* had this Land been; what a *Chaos* had our Church and State been? How had our Laws, Liberties and Religion been ſwallowed up in that fiery Gulph, and for ever buried in thoſe Aſhes? How would the Man of Sin, the Son of Perdition, have triumphed and rejoyced to have ſeen the Foundation of his Romiſh *Jericho* laid in the Ruines of our Engliſh *Iſrael?* But our God delivered us from the barbarous and bloody intendments of our adverſaries that time alſo; As he did his Church of old from the Bloody Conſpiracy of *Haman*, and brought the Plot upon their own heads; So that hitherto God hath ſaid, as in the Text, *Curſed be thoſe that ſhall riſe up to build this* Jericho.

3. And yet they will not give over, but they will to work ſtill, and try once more. And their laſt (we pray and hope it will be their laſt) attempt was indeed

as fair for it, as any before. --- For now they had gotten over a vaſt number of builders, Prieſts and Jeſuits, who were night and day employed to help the work forward in Court, City and Countrey. Some parts of *Jericho* they had erected, ſome Maſs-houſes they had ſet up in the City, and in many great Towns and Populous places in the Countrey; which Antichriſtian Conventicles were countenanced and upheld contrary to our known Laws; where the Prieſts with unheard of impudence decry'd the true Religion as Hereſy, and all Proteſtants as damn'd Hereticks; Yea and moſt blaſphemouſly reproached our very Bibles (where our Religion, not theirs, is to be found) as falſe and ſpurious, preferring their own Old and Rotten Traditions before the Sacred Oracles, and the lying Legend of their Saints, before the Teſtament of the Holy Jeſus. Thus far, I ſay, were they gotten, which gave them great hopes their *Jericho* will now up again. --- And which is more, they had now a zealous

King,

King, a Puiſſant Prince on their ſide, who was able by his power, not only to Countenance, but in ſome meaſure to Command that *Jericho* ſhould be built, having brought over ſome of our Judges and Nobles to his Service, having at his Command a well furniſhed Exchequer, a vaſt annual Revenue, a formidable ſtanding Army, with a great number of inferiour Miſſionaries, that went from Countrey to Countrey to reform (as 'twas called) the Corporations, and to find out ſuch men for our Houſes of Parliament as ſhould *abrogate* and aboliſh thoſe Laws that obſtructed them in the erecting of their Popiſh *Jericho* amongſt us; and all this gave them great hope it would be done. And in truth this Plot was ſo formed and ſo far promoted, that in their eyes 'twas beautiful as *Abſolom*, without defect or blemiſh from Head to Foot. And they were ſo taken with the Beauty and comlineſs of it (as *Nebuchadnezzar* was with his Golden Image) that they fell down before

it,

it and worſhipped it. What was the matter then that the building went not forward? Surely it muſt be this, that the curſe of God was upon it. Had there been ſo much pains taken, ſo much time and treaſure ſpent, to advance Gods Church and the true Religion, God would have bleſſed it; but the deſign was to build up myſtical *Jericho*, which God hath curſed, therefore it could not proſper, therefore all their power and policy could not bring it to perfection; for which our God is to be praiſed from generation to generation.

2. Muſt not *Jericho* be built again? are the builders of it curſed before the Lord? Then let us be none of them. I hope none here preſent, ever had, or ever will have either heart or hand for this work, or any way contribute towards it: No, let us in our ſeveral Places and Capacities heartily oppoſe it, and do all, that lawfully we may, to hinder the build-

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ing of it. ——— To this purpoſe,

1. Let Magiſtrates Miniſter Juſtice Impartially, and duly Execute the Laws of this Kingdom againſt the builders of *Jericho*; Laws made on purpoſe to hinder that work, and to keep up and preſerve the true Church of God among us.

2. Attend upon the Miniſtry of Gods word; this is a Light will diſcover the Errors of Popery: And though it ſeems but a Weak means or inſtrument yet like the Trumpets of Rams-horns, it will make the Walls of *Jericho* to reel. The Jeſuits, and Prieſts found this by late Experience, when by the Sermons and other Writings of our Divines, they were baffled and put to ſilence, yielding up their Paper Controverſy as a foundation too weak to bear up the tottering Walls of their *Jericho*.

3. You

3. You that have Youth, Children or Servants, under your charge, inſtruct them in the grounds of Divinity and Principles of Chriſtian Religion. The Seduction of many in this Nation to Popery hath riſen from hence, their not being well ſeaſoned with the grounds of true Religion.

4. Encourage Learning what you can: For Popery is a Kingdom of darkneſs and ignorance, nothing Ruines it like knowledge. It firſt fell in this Nation with the beginning of good learning; and the continuance and encreaſe of this will keep it down; and therefore amongſt the reſt of the Contrivances of *Jericho's* builders, this was one of the chief, to poyſon our Colledges, to propagate Popery in our moſt famous Schools of Learning, and by a " Malicious and Illegal Proſecution to " have extinguiſhed, the brighteſt Lu- " minaries of the Engliſh Church; to " the end that the benighted people might

might the more eaſily have been miſled into the pitfalls of Superſtition and Slavery.

5. And becauſe they Love to fiſh in troubled Waters; and gain ground by diviſions: therefore let us labour to promote Peace and Union amongſt our ſelves; let us not differ and quarrel, tear and devour one another for ſmall matters, but unite, be of one heart, of one mind, and love one another; leading Holy and Religious Converſations, as becomes our Profeſſion. Popery ever thrives beſt in a Land of prophaneneſs; debauchery always did, and always will help forward Popery.

6. Laſtly, one ſpecial means to prevent the riſe of *Jericho* is that which this day occaſions; thankfulneſs to God for the downfal of it; or a thankful remembrance of the great things God hath done for us. When we call to mind their attempts againſt us, and how God hath

croſſed and curſed them, it will make us love our own Religion (which God hath witneſſed by ſo many deliverances) the better, and to hate theirs the more. Therefore *let our Souls and all that is within us this day praiſe the Lord*, for all his mercies of this kind vouchſafed to us ; and in an eſpecial manner for the glorious deliverance we this day commemorate : *It is his doings, and it is marvellous in our Eyes ; Not unto us therefore, not unto us, but to him be all the glory of it.* But if we ſhall be unthankful for this and the like gracious preſervations ; if the wonders of Gods Love do not melt our hearts, and work in them a ſincere gratitude to God, an hearty Love to Religion and an univerſal holineſs in our Converſations ; if all the favours of our God towards us do not win us to a moſt conſtant, and Chearful Obedience to his holy commands, it will be juſt with God, that thoſe adverſaries ſhould ſtill prove goads in

Pſal. 10. 3.

our

our Sides, and thorns in our Eyes: Juſt with God to lay us open again to their enraged Malice and Hatred, and when we ſtand in need of deliverance, to ſay to us as he did to *Iſrael* in diſtreſs, *I will deliver you no more.* Judg. 10. 13. Stir up your Souls therefore to thankfulneſs, and teſtify your gratitude, not only by words, but deeds; not only by the fruits of holineſs, but alſo by works of Charity and Mercy: Your labour ſhall not be loſt; your coſt not caſt away, for God will reward you. Thus honour him, and he will honour you; thus bleſs him, and he will bleſs you; give him his praiſes due on Earth, and he will give you immortal renown in Heaven.

3. And in the laſt place, to our praiſes for *Jericho*'s fall, let us add our prayers that it may riſe no more in our days, or in the days of our poſterity. In order to this let us pray,

1. That God would more and more discover and make known the abominations of Romish *Jericho*, both in respect of their Religion and practice. That he would give all men amongst us a more clear understanding of the errors of their Religion, of the Falsity, Idolatry and Superstition of it, which consists of unwritten Traditions, diabolical Revelations and Illusions: In fruitless Penances, and Pilgrimages; in antiscriptural merits, praying to Saints and worshiping of Images; in unlawful Vows, Masses, indulgences and Dispensations; that seeing the Errors of their Religion, we may abhor it, and Shun the Society of those that profess it, and seek the Propagation of it.

2. Pray that God would lay open to the view and observance of all men their ungodly practices: their promoting Discord and Division in all Places and Societies; their imposing new Articles

Articles of Faith as neceſſary to Salvation; their abſolving ſome from lawful Oaths and Vows, and obliging others to themſelves and their cauſe by Vows and Oaths unlawful. *That the all-ſeeing Eye, which beholds men in their moſt ſecret acts,* would detect their barbarous Homicides, and private Murders, and hear the cries of that innocent Blood which hath been ſhed both formerly and lately, to enlarge the borders of their *Jericho*; a diſcovery of which would do the cauſe of God this Service, to take off the hearts of many from them, and to leſſen their ſtrength and number amongſt us. ---- And let us conclude our prayers, as our Church hath taught us, --- *That God would ſcatter our Enemies that delight in blood, infatuate and defeat their Counſels, aſſwage their malice and confound their devices, and ſtrengthen the hands of all that are in Authority with Judgment and Juſtice, to cut off all ſuch workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they*

they may never prevail againſt us, or triumph in the Ruines of his Church amongſt us: That *Babylon* may never tread down *Zion*, nor *Jericho* boaſt her ſelf a Conqueror over *Jeruſalem*; *but that we, being preſerved in the true Religion, may all our days ſerve him, and give him thanks in his holy Congregation, through Jeſus Chriſt our Lord.* Amen.

FINIS.